

A N
Epistle of Love
T O

*All the SAINTS scattered in these Nations, of
England, Scotland, and Ireland, and the Dominions
thereunto appertaining.*

EXHORTING

*Them All to stand fast in the Day of Tryal, that
now is come to try All the Inhabitants of the Earth,
and them [chiefly] and in Particular.*

Written from the Spirit of the Lord in
GEO. BISHOPE;

That all may be Warned, and all may be left with-
out Excuse.

*For your selves know Perfectly that the Day of the Lord so cometh as a
Thief in the Night. For, when they shall say Peace, and Safetie,
then suddain Destruction cometh upon them as Travell upon a Wo-
man with Child, and they shall not Escape.*

*But ye Brethren; be not weary in Well-Doing. Little Children, It is
the last Time; and as ye have heard that Antichrist shall come,
Even now, there are many Antichrists; Whereby we know that it
is the last Time.*

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To the Friends of Truth wheresoever Distributed in these Nations of England, Scotland, and Ireland, and the Dominions thereof;

The SALUTATION of my Love to you All.

Grace, and Peace be multiplied upon you from God our Father, and from the Lord Jesus Christ.

DEAR Friends, and Brethren; Partakers of the High and Heavenly Calling, To you it is that I am moved of the Lord to write concerning the *Times & Seasons* which now are come, and coming upon you, to wit, The Day of the Lord, wherein he will try you to the Uttermost; that ye may be found to Praise, and Honour, and to Immortality and Eternal Life; and that his Name may be glorified which hath long suffered in the World by reason of the heaps of Professions, which have Professed him with their Lips, and with their Mouths have drawn near him, but their hearts have been far from him; and their fear towards God hath been taught by the Precepts of Men; and the Lord hath been Dishonoured; and his Truth Blasphemed by reason of them; and Many have stumbled, and have been driven into the World again to seek for Pleasure, and to their Lusts to have Satisfaction; seeing that the best of Professions without the Power of Godliness have proved but as a Bryar, and the most upright as a Thorn hedge in the Day of their Tryal, Doing, yea surpassing the Deeds of the Wicked, as hath been seen in this Day, and in the Years that have lately passed; and Religion hath been as an Abominable thing in the Eyes of many by Reason of them; and their turning to the Times, and Seasons; and Doing themselves when they have been in Power the things they have condemn'd in Others; So that many in whom something hath been awakened to look after God when Each Profession came at first forth in some sincerity, have been turned back again seeing their Apostacy;

and have thought whether there were any such thing in the *World* as *Truth*; and have been ready to Question Every thing that hath been called so in the *World*, and nothing hath been more hateful to *them* then the *Name* of *Profession*; made *Abominable* to *them* by those, who in *Words* have Professed, and in *their* Deeds Denied the *Power* of *Godliness*. And this you know, and of *this* you have been sensible.

Now, the *Spirit* of the *Lord* hath been grieved with *these* things, and *this* Abominable *Profession*, and *his* Soul hath been long pressed therewith as a *Cart* is laden with *Sheaves*; and he hath said, *Ah ! I will Ease me of mine Adversaries, and be Avenged on mine Enemies*: and hath brought *this* Day, and hour (as ye know) to Judge and try *them*; and to shew how *Odious* all *this* Abominable *Profession* is in *his* sight; which hath made *his* Name to suffer, and *his* Truth to be abhorred in the *World*. And now, how *they* have turned (many of *them*) and Do turn you see, and have seen, and many of you have born Testimony; and how *they* have fallen at the *Threshold* of the *Door* before *their* Day is (in a manner) entered; and have Vail'd *their* Glory, and laid *their* honour *themselves* in the Dust: Even before you whom *they* have Persecuted, and abused, and set at Nought and Despised, whilst ye have stood (as many as have been faithful unto *him*) through the Arm of the Lord; the *Mighty God* of *Jacob*, Ye have Understood.

And now *Friends*, the *Lord* is come to Vindicate *his* great Name, and *his* Glory which he will not give unto another, and to Redeem *his* Truth, and clear *his* People in the sight of the *World*; and to Let *them* Know, That there is such a thing as Truth in the *World*; and the *Power* of *Godliness*; That is able to Endure and suffer all things; That will not deny the *Lord*, nor Limit the *Holy One* of *Israel*; That is not of *this* *World*, and therefore can part with *this* *World* for the *Lord*; That can Endure as seeing him that is Invisible. And *this* is that of him which is in you; which is heir of all things, which he hath Visited, and in Measure, Raised up in you; that *his* Name may be Glorified, and that he may be known in the *World*; and that the stumbling blocks may be Removed; and *his* Seed raised up, by which [onely] he is known; and in which he will be Glori-

Glorified. And of *You* it is of whom the *Lord* hath said, *This People* I have formed for *my Self*, they shall shew forth *my Praise*: and ye are *they* by whom *his* Truth must and shall be Redeemed from all that is cast upon it, and *his* Glory cleared; which *he* hath said *He will not give unto Another*; (as hath been said) and *his* Name Vindicated; Whom *he* hath raised up, and is raising up for that purpose; and Visited, and Refreshed, and chosen as *first-Fruits* unto *himself*, by whom *he* will be glorified; by whom *he* will be honoured; by whom *he* will be known in the *World*; by whom *he* will Do *his* Mighty Works of Wonder in which *he* will be glorified; by which *he* will be known and Exalted in the *World*; And from the *Foundation* of the *World* hath *he* not chosen *Another* People to bear this *his* Name which *he* will now get, which will be *Wonderous* Great, *his* Seed in *you*; Nor shall there a *People* come up after *you* that shall bear the like; the *Lord* hath spoken it; By whom *he* will Do that which from the *beginning* of the *World* hath not been told; Nor shall be (as to any that shall rise up after *You*, by whom the same shall be done) Even that *he* will do which if a man should speak, it would not be believed. For, the *Lord* shall Roar out of *Sion*, and utter *his* Voice from *Jerusalem*; and the *Heavens*, and the *Earth* shall shake. But the *Lord* will be the *Hope* of *his* People, and the *strength* of the *Children* of *Israel*.

So, my *Dear* Friends, *You* must bear *his* Name, and *You* are *they*, by, and in whom *he* will be glorified, and get *himself* a Name such as *never* hath been, nor shall be. Therefore *Your* Tryal will be such as *never* hath been or shall be; For, as is the *Tryal* so will be the *Name*; and as the *Name* must be so will be the *Tryal*; and because the *Name* must be Great; therefore the *Tryal* will be great; and because the *Tryal* will be great, that the *Name* may be great, therefore hath the *Lord* moved me to let you know it, That as Men ready and Expecting the Uttermost as to whatsoever may come upon *You* for your *Tryal*, ye may be so as that the *Lord* may be glorified.

For, this *We* know as among Men; the *greater* the shock of the Battail is like to be, and the *more* Signification there is of it; the more is usually the Preparation thereunto, especially if the *Issue* will turn the Ballance Absolute to the *De-*
struction,

struction, or Dominion of the One or Other, and that for ever. Men at such times use to prepare for, use to Engage according to the concernment of the thing, especially when its for their All, and that for Ever, though but as to a Temporal Crown for which they strive; and a Life which is but for a Moment in respect of the Eternal Day that attends it afterwards. Therefore saith Christ; What King going to make War against Another King, sitteth not Down first and Consulteth, Whether he be able with Ten Thousand to meet him that cometh against him with Twenty Thousand. Or, else, whilst the Other is yet a Great way off, he sendeth an Ambassage, and Desireth Conditions of Peace.

Now, Conditions of Peace, You know you cannot have, (and your life remain) nor can ye ask it (your Life in you) nor are you unable (in your Life) with Ten Thousand to meet him who cometh against you with Twenty Thousand; Provided it be All you have. For, whosoever he be of you that forsaketh not [all] that he hath, cannot be my Disciple. Saith Christ upon those his Words of a Kings going to War as aforesaid. So likewise (saith he) Whosoever he be of you that forsaketh not [All] that he hath, cannot be my Disciple.

And this I Declare unto you in the Name of the Lord, you will be Tried for [All] you have within, and without, and to the Uttermost too, before this hour be Over, which is already Entered, and the time is near. For, the Devil must be cast out who hath [long] Usurp't it in the Creation of God Over his Seed which hath lain in Death; So that the Lord hath not been known by Men who hath filled them with food, and gladness; Nor can he be known but by his Seed, and the Seed is come that the Lord may be known, which is the Heir of all things; which moves to cast out him that hath Usurp't, that the Lord may be known, and he that hath Usurp't moves, and will move against the Seed, that he may not be cast out, and into the Pit out of which he came, and into which he must Return, that the Seed of the Lord may Inherit the Earth, and Possesse his Holy Mountain.

Therefore will he Rage, because his time is short, and with all the Artifices, and Deceit Imaginable will seek to preserve his Station, and to draw whom he can into it; That his Torment

ment may not come ; For, *he knoweth that when that is Risen which is Lord of All ; and ascends into his Throne, out of which It hath long been by him Kept ; he must be Tormented, and that his Torment will be for Ever and Ever ; and that he will have No Place then but his Own in the Lake that burneth with Fire and Brimstone, which is the second Death.*

And this *he* knowes (as I have said) and who it is that is come the *second Time* without Sin unto *Salvation* ; To whom *he* said in *that Day of his Flesh ; know thee who thou art, Jesus the Son of God. Art thou come to Torment Us before Our time ?* And wrought against *him* till they brought *him* to the *Crosse*. Where by *Death* *he* Overcame *him* who had the *Power of Death*, which is the *Devil*, and spoiled *Principalities*, and *Powers*, and made shew of *them* Openly on *his Crosse* : Yet *that time* passed away (as ye know) and an *Apostacy* there was from *that state* which *his Disciples* were in after his *Resurrection*, of which *he* foretold, as Did *his Apostles*, and which So came to Pass ; and which hath been *Even* until now that *Life* is rose again in the *Witnesses*, which lay slain in the *great City* which *Spiritually* is called *Sodom* and *Egypt*, where *Our Lord* was *Crucified* ; and they stand upon *their feet*, and the *Kingdom*, and the *Dominion*, and the *Greatness* of the *Kingdom* under the *whole Heaven*, is *Returning* unto the *People of the Saints* of the *Most High*, whose *Kingdom* is an *Everlasting Kingdom*, and all *Dominions* shall serve, and obey *him*, to whom *It* is given. As *Daniel* saw and spake of, and *John* in the *Revelations*, that so it should be.

And, now, *It* beginning to be so ; and the *time* drawing nigh wherein it shall be *finished* ; *He* works, and will work what *he* can that *he* may not be taken out of the *Way* ; and moves as, and where *he* hath Place, and as that which *Leiteth* is taken out of the *Way* to Preserve *his Kingdom* ; stirring with the *Kings* of the *Earth*, and the *Great Men* ; and the *Mighty Men*, and the *Captains* ; and the *Chief Counsellors*, and in all Men both *High* and *Low*, and *Rich* and *Poor* in whom *he* is to draw *them* to Battel against the *Great Day* of the *Lord God*, and against *his Army*, which are *chosen*, *Faithful* and *true*, that follow *him* which sits on the *White Horse*, upon *White* Horses

Horses in *fine* Linen, *White* and *clean*; And against *him* that sits on the *White* Horse that goes forth *Conquering* and to *Conquer*; who hath on *his* Vesture, and on *his* Thigh a *Name* written, *King of Kings*, and *Lord of Lords*.

And as *he* works in the *World*, so *he* doth and will among Friends what *he* can where *he* is yet uncast out, and hath yet a *Place*, as *he* can work; that *he* may keep a *Place* and *Station* in *them*, and out of *his* secret *Places* may appear to *slay* the *Innocent*; and to *Keep* that from *Rising* which is *Lord* and *King*.

For, whilst Men have slept, the *Envious* One hath sowed *Tares* even where the *good* Seed was sown, which have sprung up with the *Seed*, and have hurt and choaked it in some, and there *he* works, where yet there remains that undone away which was before convincement; or that *he* can *Deceive*, or that *he* hath got advantage upon by the negligence of any, or the falling of *such* into *Transgression*, and there remaining; and there *he* is making *his* Forts *Night* and *Day*; and strengthening them that *he* may be able to withstand *his* Appearance, who shall *Destroy him* with the *Brightness* of his coming; and keep *him* under at least as to the Particular of *this* and that Friend, who is *Lord* of *all*; and that *such* may be made serviceable to *him*; and unserviceable to the *Lord* in that *Day*, and that *he* may be kept from *Arising* in *them*; and *they* may be swept away in *Perdition* and *Destruction*, which shall come from the *Presence* of the *Lord*.

And, this work *he* hath been at long, and with *great* Industry (though as *Covert* as *he* may) *Night* and *Day*, to keep *his* hold that so *he* may not be cast out; as Friends will see as *they* come to it; and what an *Enemy* they have; and how *Subtil*, and *Vigilant*; and what holds *he* hath, and how *he* hath strengthened *them*; and how strong *they* are; and how *he* Lurks in *them*; and what ado it is Ere *he* be cast out; and what it will Cost, and what *they* have been Doing in Neglecting *their* Precious time (I speak to *such* as have done so) and how Precious that time so Neglected was; and what it is to have suffered the *Enemy* to Lodge within *them*, and to Eat Bread with *them*, and to go to Meetings with *them*; and to be with *them* in *their* Shops,

Shops, and upon their occasions as *their* familiars. And then *they* will cry out and say (that in *them* which hath suffered; whichwhath been check't by *this*, and Opprest and bowed down all the Day long, which the other hath made *Merry* over; will so cry out) had it been an *Enemy* (an *Enemy* without) that had done *me* this harm, I could have born it; but it was not an *Enemy* that Reproached *me*; neither was it *he* that hated *me* that did Magnifie *himself* against *me* (will the *Seed* say) but it is *thou*, *A Man*, *Mine* Equal, *my* Guide, and *mine* acquaintance; *We* took sweet Councel together, and walked to the *House of God* in Company; said *David* of *Achitophel* when he Joyned to *Abfalom* the Son of *David's* Bowels, which rose up against *him*, and Expelled *him* *Jerusalem*. Let *Death* seize upon *them* (said *he*) and let *them* go down quick into *Hell*, for *Wickedness* is in *their* Dwellings, and Amongst *them*; Yea, *mine* Own familiar Friend (saith *he* Again) in whom I trusted which hath Eat of *my* Bread, hath lift up *his* heel against *me*.

Then will *you* see (I speak still to *such* as have neglected the *hour* of *their* Visitation) what *ye* have lodged in *your* Bosoms; and what *ye* have Cocker'd with *your* hands, and Dandled on *your* knees, when the Son of *your* Bowels shall put *ye* to Distress, and seek the Kingdom; and *ye* would be saved from it, if *ye* knew how; In Bowels of *Tender* Compassion, and in *Tears* do I write for the *Seeds* sake, that *you* mind in time *your* state (all *you* that are here) whilst there is yet a little time, and the *Light* is with *you*; that the *Oppressor* may be cut off, and the *Extortioner* may cease out of the *Land*, Ere *God* come to plead the Quarrel of *his* Covenant; and *he* make *you* to know what *ye* have been Doing, and *Avenge* the Blood of *his* Elect which cryeth *Night and Day* unto *him*.

For, though *you* hear it not; and shut *your* Ears at *its* Cry; (I speak still to *you* in whom the *Seed* suffers) and as *Joseph's* Brethren did of *Old*, sit down to *Eat*, and to *Drink* when *they* had put *Joseph* in the *Pit*. And as *Haman* and *Ahasuerus* fate down to *Drink*, when the *Posts* were gone out being hastned by the *Kings* Commandment, and the *Decree* was given in *Shusan* the *Palace*, to cut off all the *Jews*, and the *City* *Shusan* was Perplexed; And as *they* did (whom *John* in the *Re-*

velations saw; that so they should, *Rejoyce* over the *Dead* bodies of the *Witnesses* which were slain in the *streets* of the *Great City*, which *Spiritually* is called *Sodom*, and *Egypt* as aforesaid; even *they* of the *People*, and *Kindreds* and *Tongues* and *Nations*, who dwelt upon the *Earth*, and suffered not their *Dead* bodies to be put into *Graves*, and made *Merry*, and sent *Gifts* One to *Another*; because *those two* *Prophets* Tormented *them* which dwelt upon the *Earth*; I say, though *ye* may shut *your* *Ears*, and refuse to hear *its* *Cry*, and make *Merry* Over it, yet the *Lord* will not; but will arise, and Deliver it, and then *Woe* will be to *that* which hath caused it to suffer. A *sad* *Day* it will be for *that* when the *Seed* cries to the *Lord* against *you*; I tell *you*, *he* will *Avenge* *its* quarrel, and come and Deliver it; but *that* must *Know* *Sorrow* that hath made it to suffer, and what *that* is *you* will know in *that* *Day* when the *Lord* ariseth to Deliver it. He that hath an *Ear*, Let *him* hear what the *Spirit* saith unto the *Churches*, and so *I am* Clear.

Now, This *I say* *Friends*, as I said before, as the *Deceiver* works in the *World*, so *he* doth, and will among *Friends*: *I say* in *them* (each *One* in *his* Own Particular where *he* hath Place) and among *them* (Each *One* as to the *Other*) if so be by any means, *he* may Prevail there. For *he* must be cast out of *Friends*, Ere *he* can be out of the *World*; For, *that* in *Friends* which is *Lord* and *King*, must first arise, and *Reign* Over all in *their* Particulars; Ere it can in the *World*; And here will be the *Great* Engagement. For *he* knows who it is that is Come, that will cast *him* into the Pit, and rule for Ever; Therefore against *him* will *he* work, and against *his* Arising that *he* may not be cast into the Pit; and against *this* hath *he* been preparing long in the *Night*; when Men have slept (as I have said) for *he* hath been long wary of *this* *Day*, and knew that it would come, and hinder it *he* Did what *he* could that it might not come; and now that it is come, *he* works, and will work, Even as well in *them* in whom it is Come where *he* hath Place, as in the *World*, that *Night* may come Over again; and because *he* hath seen all this, and knew it coming therefore hath *he* bestirred himself the more that *he* Might fit sure, and withstand *his* Enemy. And whether any of *you* think So, or No, this is So.

And

And into *Heaven* hath *he* got (as well as into *other Places*) to secure *his Station* (*high enough as One may say*) *Principalities, and Powers*; *Spiritual Wickednesses in high Places*; *He* hath built *his Nest* among the *Stars*; and into the *Temple of God* is *he* got, and hath Exalted *himself* in *many*, Over all that is called *God*; and sitteth as *God*, and sheweth himself that *he* is *God*. And here *he* Doth, and will Oppose, and Exalt *himself* above all that is called *God* (where *he* is so got) or that is *Worshipped*. And *he* hath begotten a *Son of Perdition* fit for *his* turn, which will serve *his* Father, and work for *his* Father; and this is *him*; the *Man of Sin*. Who So Opposeth, and will Exalt *himself*; the *Mystery of Iniquity* which doth already work; onely *He* who now Letteth; will Let till *he* be taken out of the Way; and then shall *that* [Wicked] be Revealed whom the *Lord* shall consume with the *Spirit of his* Mouth, and Destroy with the *Brightness of his* Coming; Even *him* whose Coming is after the *Working of Satan*; with [all] Power and Signs and *Lying Wonders*, and with all Deceiveableness of *Unrighteousnesses in them* that Perish.

Now; of *these things* *Paul* testified to the *Thessalonians* in in that Day; Even to the *Church of Thessalonica* which was in *God*; when; in that Day, *these things* were beginning to Enter; and *John* saw a *Great War* in *Heaven*; *Michael* and *his Angels* fought against the *Dragon*; and the *Dragon* fought and *his Angels*, and Prevailed not; Neither was *their Place* found [any more] in *Heaven*. And the *Great Dragon* was cast out, the *Old Serpent*; called the *Devil*, and *Satan*, which Deceived the *whole World*; *he* was cast into the *Earth*, and *his Angels* were cast out with *him*; and *his Tail* drew the Third part of the *Stars* from *Heaven*; and did cast *them* to the *Earth*. And *he* Persecuted the *Woman* which brought forth the *Man Child*, when *he* saw that *he* was cast into the *Earth*, and *he* was wroth with the *Woman*, and went to make War with the *Remnant of her Seed*, which keep the *Commandments of God*, and have the *Testimony of Jesus Christ*. And the *Serpent* cast out of *his Mouth Waters* as a *Floud* after the *Woman* that *he* might cause *her* to be carried away of the *Floud*. And the *Earth* helped the *Woman*; and the *Earth* Opened *her Mouth*, and

swallowed up the Floud which the Dragon cast out of his Mouth. And this was a Wonder which John saw in Heaven.

And he that is come said to his Disciples in that Day, who also saith it now ; There shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders; insomuch that (if it were Possible) they shall Deceive the [very] Elect. Behold I have told ye before.

And he saith Immediately after the Tribulation of those Dayes, shall the Sun be Darkned, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of Heaven shall be shaken. And then shall appear the Sign of the Son of Man in Heaven ; And then shall all the Tribes of the Earth Mourn ; and they shall see the Son of Man coming in the Clouds of Heaven with Power and Great Glory. And he shall send his Angels with the Great Sound of a Trumpet ; and they shall gather his Elect from the four Winds, from One End of Heaven unto the Other. Now Learn a Parable of the Fig Tree ; when his Branch is yet tender ; and putteth forth Leaves, ye know that Summer is Nigh ; So likewise ye when ye shall see all these things, know that it is near even at the Doors. Verily I say unto you, this Generation shall not passe till all these things be fulfilled. Heaven and Earth shall passe away, but my Words shall not passe away.

And the Prophet Zachery saith ; Awake , O Sword ! against my Shepherd ; and against the Man that is my Fellow. Saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the Little Ones ; And it shall come to passe that in all the Land saith the Lord, Two Parts therein shall be cut off and Die ; but the Third shall be left therein ; and I will bring the Third Part through the Fire, and will Refine them as Silver is Refined ; and will try them as Gold is tryed ; they shall call on my Name, and I will hear them. I will say it is my People ; and they shall say the Lord is my God.

And he that is come, saith again. All ye shall be offended because of Me this Night. For, it is Written ; I will smite the Shepherd, and the sheep of the Flock shall be scattered abroad. But after I am risen I will go before you into Galilee.

And the Prophet Isaiah saith ; Whose Fire is in Sion, and his Furnace

Furnace in Jerusalem. And the Light of Israel shall be for a Fire, and his holy One for a Flame, and it shall burn, and Devour his Thorns, and his Bryars in One Day; and shall consume the Glory of his Forrests, and of his Fruitful Field both Soul and Body; and they shall be as when a Standard-Bearer fainteth: and the rest of the Trees of the Forrest shall be few, so that a Child may Write them. And it shall come to passe in that Day that the Remnant of Israel, and such as are Escaped of the house of Jacob, shall no more stay upon him that smote them, but shall stay upon the Lord the Holy One of Israel in Truth; The Remnant shall Return, Even the Remnant of Jacob unto the Mighty God; For, though thy People Israel be as the Sand of the Sea; Yet a Remnant of them shall Return. The Consumption Decreed shall overflow with Righteousness. For, the Lord God of Hosts shall make a Consumption. Even Determined in the midst of all the Land. Therefore thus saith the Lord God of Hosts, O my People that Dwellest in Sion, Be not afraid of the Assyrian; He shall smite thee with a Rod, and shall lift up his staff against thee after the manner of Egypt, but yet a very little while, and the Indignation shall cease, and mine Anger in their Destruction. And it shall come to passe in that Day; that his Burden shall be taken from off thy Shoulder, and his Yoke from off thy Neck; because of the Anointing. Behold, the Lord, the Lord of Hosts, shall Lop the Bough with Terror, and the High Ones of Stature shall be hewen Down; and the Haughty shall be humbled. And he shall cut the Thickets of the Forrest with Iron; and Lebanon shall fall by a Mighty One.

And the Apostle Peter saith (who said it to the Saints in that Day; who (some of them) came in that Day to the End of their Faith, the Salvation of their Souls; and Witnessed the things he spake of, whilst they were in this Tabernacle; and he speaks it now, as to the things that are at the Door, and must be Witnessed Ere this hour is Over; for their Prophecies reach unto us, and of us, it is that they Prophefied, chiefly, and to us it was to whom they spake, who spake of the Day of the Lord; the Apostles of Our Lord and Saviour Jesus Christ, in whom what they so spake is to be fulfilled; for the Lord had a Regard to us in that Day, and spake as to us upon whom the Ends of the Earth are Come, and in whom he is now come to finish

finish his work ; which he hath been about since the World began ; that *We* might be found unto Praise, & Honour, and to Immortality and Eternal Life. ; and be the First Fruits of his Seed, whom he hath Chosen and Brought forth in this Day to Do his Mighty Works of Wonder by, in which he will be Glorified. For, *they* have all Prophefied unto *Us*, and in *Us* their Prophecies shall be fulfilled. But (saith he.) The End of all things is at hand (and the Lord hath said it Now) Be ye therefore Sober, and Watch unto Prayer ; And think it not strange concerning the Fiery Tryal, which is to try you as if some strange thing hapned unto you ; but rejoyce in as much as ye are made Partakers of Christs Sufferings, that when his Glory shall be revealed ye may be glad also with Exceeding Joy. Be Sober, be Vigilant because your Adversary the Devil as a Roaring Lyon walketh about seeking whom he may Devour, whom resist stedfast in the Faith. For, the time is Come that Judgement must begin at the House of God ; and if it first begin at *Us* ; What shall the End be of them that Obey not the Gospel of God. And if the Righteous scarcely be saved, where shall the Ungodly and Sinner appear ? And ; The Day of the Lord will Come as a Thief in the Night, in the which the Heavens shall passe away with a great Noise, and the Elements shall Melt with fervent heat, and the Earth also and the Works that are therein shall be burnt up (here's a Fiery Tryal indeed, think it not strange, Friends, when this thing comes on you ; who have not known it yet, for this ye must witness Ere ye be Perfect ; and the Time is near. For, things must not be, as they have been, the Seed suffering still, the Seed under, the Seed Languishing ; the Seed growing Lean ; the Seed Oppressed ; the Seed still compassed about with Enemies, and beset round, and Lying down in Bitterness, and in Sorrow, and in Tears, and in Death, but it must Reign Over All, It must lead Captivity Captive ; It must feed that which Oppressed it with its Own Flesh, and make it Drunken with Its Blood as with sweet Wine ; And in the Day that it ariseth this will be witnessed) Seeing then that [all] these things shall be Dissolved (saith he) What manner of Persons Ought ye to be in all holy Conversation and Godliness ; looking for, and hastning unto the coming of the Great Day of God ; wherein the Heavens being on Fire shall be Dissolved

Dissolved; and the Elements shall Melt with fervent heat. Nevertheless. We, according to his Promise, Look for New Heavens, and a New Earth. Wherein Dwelleth Righteousness. Wherefore, Beloved, seeing that ye look for such things; Be Diligent that ye may be found of him in Peace, without spot and Blameless. And, account that the long Suffering of God is Salvation. Even as Our Beloved Brother Paul also according to the Wisdom Given unto him hath written unto you. As also in all his Epistles; speaking in them of these things in which are some things hard to be Understood; which they that are Unlearned, and Unstable Wrest, as they Do also the other Scriptures to their own Destruction. Ye therefore Beloved seeing that ye know these things before, beware lest ye also being led away with the Error of the wicked, fall from your own stedfastness. But grow in Grace, and in the Knowledge of Our Lord and Saviour Jesus Christ; to him be Glory, both Now, and for Ever. Amen.

And, Paul said to the Thessalonians. But of the Times and Seasons; Brethren, ye have no need that I write unto you. For, your selves know Perfectly that the Day of the Lord so cometh as a Thief in the Night. For, when they shall say Peace and Safety, then suddain Destruction cometh upon them as Travel upon a Woman with Child, and they shall not Escape. But ye Brethren are not in Darkness, that that Day should overtake you as a Thief. Ye are all the Children of Light, and the Children of the Day, we are not of the Night; Nor of Darkness: Therefore let us not sleep as do others, but let Us Watch, and be Sober. For, they that sleep in the Night, and they that be Drunken, are Drunken in the Night; but let us who are of the Day, be Sober, putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation: for God hath not appointed Us to wrath, but to obtain Salvation by our Lord Jesus Christ. Who died for Us that whether we wake or sleep, we should live together with him. And, that knowing the time, that now it is high time to Awake out of sleep; for now is Our Salvation nearer then when we Believed; The Night is far spent, the day is at hand, let Us therefore cast off the works of Darkness; and let Us put on the Armour of Light: Let Us walk honestly as in the day. Not in Riating and Drunkenness, Not in Chambering and Wantonness, Not in Strife and Envyng; but put ye On the Lord Jesus Christ, and make no Provision for the

the Flesh, to fulfill the Lusts thereof. And, Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. For, we wrestle not against Flesh and Blood, but against Principalities, against Powers; against the Rulers of the Darkness of this World. Against Spiritual Wickednesses in high Places. Wherefore take unto ye the whole Armour of God, that ye may be able to withstand in the Evil Day; and having done [all] to stand. Stand therefore, having your Loyns girt about with Truth; and having on the Breast-plate of Righteousness; and your feet shod with the Preparation of the Gospel of Peace. Above all taking the Shield of Faith; Wherewith ye shall be able to Quench all the Fiery Darts of the wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God: Praying alwayes with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance; and Supplication for all Saints, and for Us, &c. And take heed lest any fall short of the Grace of God; and by an heart of Unbelief depart from the Living God. Let Us therefore labour to enter into that Rest, lest any Man fall after the same Example of Unbelief. Take heed, Brethren, lest there be in any of you an Evil heart of Unbelief in departing from the Living God; but Exhort one another daily whilst it is called to Day, lest any of you be hardened through the deceitfulness of Sin. For, we are made Partakers of Christ, if we hold the beginning of our Confidence stedfast unto the End: while it is said, to Day if ye will hear his Voice harden not your hearts, as in the Provocation; For, Some when they had heard did Provoke; howbeit not all that came out of Egypt by Moses; But with whom was he grieved Forty years? Was it not with them that had sinned whose Carcasses fell in the Wilderness? And to whom sware he that they should not enter into his Rest; but to them that believed not? So we see that they could not enter in because of Unbelief.

And John in the Revelations saith of him. If therefore thou shalt not watch, I will come on thee as a Thief, and thou shalt not know what hour I will come upon Thee. And, Behold I come as a Thief; Blessed is he that watcheth, and keepeth his Garments; lest he walk naked, and they see his shame. And, without are Dogs, and Sorcerers, and Whore-mongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie. And, the
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Fearful, and Unbelieving, and the abominable, and Whore-mongers, Murderers, Sorcerers, Idolaters; and all Lyars, shall have their Part in the Lake that burneth with Fire and Brimstone, which is the second Death: I Jesus have sent mine Angel to testifie of these things in the Churches. And, He that is Unjust let him be Unjust still, and he that is filthy let him be filthy still; and he that is Righteous let him be Righteous still; and he that is holy let him be holy still; and behold I come quickly, and my reward is with me to give Every Man according as his work shall be.

Now, these things will come to Passe in this Day of the Lord which is already entered, Ere it be finished. And what these things are, and what they will amount unto; and what your sufferings, and what your Tryal thereby; and what need ye have to look about you, and to see on what Ground ye stand; and where ye are; and how it is with you; and how ye may Encounter with all this; and how ye may overcome, and be counted worthy to Escape all these things, and to stand before the Son of Man; You will be able to Judge in the Spirit of Truth: as it opens unto you; and as these things come to Pass; and It behoves you to consider. For, Nation shall rise up against Nation, (saith he) and Kingdom against Kingdom; and there shall be Famines, and Pestilences, and Earthquakes in divers places. All these are but the beginning of Sorrows. Then shall they Deliver ye up to be Afflicted; and shall kill you; and ye shall be hated of all Men for my Names sake. And, then shall many be offended, and betray One another, and shall hate One another: And many false Prophets shall arise, and shall Deceive many; and because Iniquity shall abound the Love of many shall Wax Cold; But he that shall Endure unto the End, the same shall be saved. And this Gospel of the Kingdom shall be Preached in all the World, for a Witness unto all Nations, and then shall the End Come. When ye therefore, shall see the Abomination of Desolation spoken of by Daniel the Prophet, stand in the holy Place (who so readeth let him Understand) then let them which be in Judea flee unto the Mountains. Let him that is on the house Top, not come down to take any thing out of his house. Neither let him which is in the Field Return back to take his Cloaths: And wo to them which are with Child, and to them that give suck in those Dayes. But pray ye that your Flight be not in the Winter; Nor on the

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Sabbath Day; for then shall be Great Tribulation, such as was not from the beginning of the World to this time, no nor Ever shall be. And Except those Days should be shortened, there should no Flesh be saved: but for the Elects sake those Days shall be shortened. Then if any Man shall say unto you, Lo here is Christ, or there, believe it not; For there shall arise false Christs, and false Prophets, and shall shew Great Signs and Wonders, inasmuch that if it were Possible they shall Deceive the very Elect, Behold, I have told ye before: Therefore if they shall say unto you, behold he is in the Desert; go not forth; Behold he is in the secret Chambers, believe it not. For as the Lighning cometh out of the East; and shineth even unto the West. So shall also the coming of the Son of Man be: For, wheresoever the Carcass is, there will the Eagles be gathered together.

Brethren, and Friends, These things are Deep and full of Mystery, Read them in the Spirit, and Ponder them well; and see what ye have to go through, Ere ye come to your Crown; and what it will Cost; that ye may not be as Foolish, but as Wise, that ye may not onely begin, but Finish.

Not to lay a stumbling block or a Snare before you, or to Discourage the least of you, do I thus Write; but that you may be aware of what ye will meet with; and so counting your Cost before hand, ye may come to your Crown.

For, this hath been often seen among Men; Many a Glorious thing set as the Mark, and pursued for a Time; but what hath been in the Way to it, having not been considered so well, or known, They have been swallowed up; and so never came to that, at which they Aymed; and that was in their Eye, and before them: So Run that ye may obtain (said Paul) Know ye not that they that run in a Race, run all; but One obtains the Prize. So run that ye may obtain.

And of this I am sensible, and it lies (and hath done long when I consider these things) as a heavy Load upon me, and a grievous Burden for the Seeds sake (knowing what must be past through) to see how few sit down in the Reckoning of these things; Or set these things before them; But, many are looking to a Glorious Day beyond; and the falling of the Nations, and the Reign of Truth, Over all for Ever, and Ever; (And so

it will be in the *End* of *this* hour to as *many* as abide) but *what* will be before *that*; and *what* must be Engaged *with*; and with *what* an Enemy; and *how* Subtil and *Politick*; and *what* will be Ere *this* is attained; and *what* must be lost, and parted *with* and suffered; and *what* a Cross there is to the *Crown*, that is not so much considered, nor the consideration thereof so entered into, and the weight, as it Ought, in *Many*.

Hence it hath come to Pass already, that *some* have made (upon *these* little Tryals, (in Comparifon) which have Ushered in this hour) and are making *Shipwrack* of *Faith* and a *Good Conscience*; because *they* had not Parted with *all*; and yet it was but things of *this* World; and but a *Tryal* neither as to *that*; for *those* that stood Faithful to the Lord at that time he soon Delivered in *many* Places, whilst *some* stood lookers on; and shrunk away because of the *Cross*.

Hence it hath come to Pass also, that *some* not minding as *they* should have done, *their* Enemy within, but suffering *Him* to have a Lodge in *them*, and strong holds which he hath fortified; have been gone Ere *they* have been aware; or in the twinkling of an eye have been overtaken, or, the Day of the Lord hath overtaken *them*, when the *Enemy* hath rose up like a *Floud*; and hath come upon *them* unawares; & as a *Thief* in the night. For, here is the Danger, when *something* remains yet uncast out, in which the *Enemy* hath a place, and he can bring something from without that is suitable unto *this*, thereby to enter and can enter thereby, he then runs such away as with a *Floud*; and when the Lord suffers *this* to be, then Look to it; For, When the Lord hath long born and suffered, and kept off that which should have entered to have Joyned with that which is not cast out and so to have carried such away; and when yet the Lord is not heeded, and his Seed suffers, and when *that* is still nourished and kept which is the *Degenerate Plant* of a *strange Vine*; and when there is still a bringing forth *Fruit* according unto it; And, He withdrawes, and suffers that to enter which he hath kept off long, and fenced off, and so It Joyns with *that* which is suitable unto it in such a One; then such a One comes to be Eaten up, and trodden down, and carried away; for the *Wild*

Beast is entered, and they are neither *Pruned nor Digged*; but *Bryars and Thorns* they come to bring forth, and the Clouds rain no rain on them; and they are near unto *Cursing*, whose End is to be burnt. Now (saith he) I will sing to my welbeloved a Song of my Beloved touching his Vineyard. My welbeloved hath a Vineyard in a very Fruitful Hill; And he [fenced] it, and gathered out the stones thereof, and Planted it with the choicest Vine, and Built a Tower in the midst of it, and also made a Wine Press therein, and he looked that it should bring forth Grapes, and it brought forth [Wild] Grapes. And, now O Inhabitants of Jerusalem, and Men of Judah. Judge I Pray you betwixt me, and my Vineyard. What could have been done more to my Vineyard that I have not done in it? Wherefore when I looked that it should bring forth Grapes, it brought forth [Wild] Grapes. And now go to, I will tell you what I will do to my Vineyard. I will take away the hedge thereof; and it shall be Eaten up; and break down the Wall thereof, and it shall be troden down; and I will lay it wast, it shall not be Pruned, nor Digged, but there shall come up Bryars, and Thorns; I will also command the Clouds that they Rain no Rain upon it. For, the Vineyard of the Lord of Hosts is the house of Israel; and the Men of Judah his Pleasant Plant; and he looked for Judgement and behold Oppression; For Righteousness and behold a Cry. And, Ephraim is given to Idols, let him alone. And, I will not Punish your Daughters when they commit Whoredoms; Nor your Spouses when they commit Adultery; And, Pray not thou for this People; Neither lift up Cry, or Prayer for them; Neither make Intercession to me, for I will not hear thee. And, I will even forsake you saith the Lord; And, yea, also, Wo unto them when I Depart from them.

Therefore He said, Take heed to your selves, lest at any time your hearts be overcharged with Suffeiting, and Drunkenness, and the Cares of this Life, and that Day come upon you Unawares; For, as a Snare shall it come on all them that Dwell on the Face of the Earth: Watch therefore, and Pray alwayes, that ye may be Counted Worthy to Escape all these things, and stand before the Son of Man.

Watch therefore, for you know not what hour your Lord doth come. But know this, that if the Good Man of the house had known in what

what Watch the Thief would come, he would have Watched, and would not have suffered his house to have been broken up: Therefore be also ready, for in such an hour as ye think not of the Son of Man cometh.

Take ye heed, Watch and Pray; for ye know not when the time is, For, the Son of Man is as a man taking a far Journey; who left his house, and gave Authority to his Servants and to every Man his Work, and commanded the Porter to watch; watch ye therefore, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cock-crowing; or in the Morning; Least coming suddenly he find you sleeping; And what I say unto you, I say unto all, watch.

Let your Loyns be girded about, and your Lights burning; and ye your selves like unto Men that wait for their Lord when he will return from the Wedding, that when he knocketh they may open to him Immediately: Blessed are those Servants whom the Lord when he cometh shall find Watching. Verily I say unto you, that he shall Gird himself; and make them sit down to meat; and will come forth, and serve them. And if he shall come in the second Watch; Or come in the third Watch; and find them so, Blessed are those servants. And this know, that if the Good Man of the house had known what hour the Thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also, for the Son of Man cometh at an hour ye think not. Who then is that Faithful, and Wise Steward, whom his Lord shall make Ruler over his household, to give them their Portion of meat in due Season; Blessed is that servant whom his Lord when he cometh shall find so doing; of a Truth I say unto you, he will make him Ruler over all that he hath. But, and if that servant say in his heart, my Lord delayeth his coming, and shall begin to beat the men servants, and the Maidens, and to Eat, and Drink, and to be Drunken. The Lord of that servant will come in a Day when he looketh not for him, and at an hour that he is not aware; and will cut him in sunder, and will appoint him his Portion with the Unbelievers. And that servant which knew his Lords will, and prepared not himself; Neither did according to his Will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes; shall be beaten with few stripes. For, to
whom

whom soever much is given, of him shall much be required; and to whom Men have committed much; of him they will ask the more.

Thus said he, who is Come, in that Day of his Flesh to his Disciples of the Day and hour that now is come; and this he now saith, who is Come; and Blessed are they who hear, and make ready for his coming; Who is Come the second time without Sin unto Salvation.

Dear Brethren, and Friends; I am Even melted in the Bowels of Compassion, and Love unto you; and am Weighed Even down with Tears, and closed about with Tenderness; That Every One may be found ready when he cometh from the Wedding, and may Enter with the Bridegroom into the Bride Chamber.

For, he said also, to them in that Day; and he saith it now; Then shall the Kingdom of Heaven be likened unto Ten Virgins; which took their Lamps, and went forth to meet the Bridegroom; and five of them were Wise, and five were Foolish. They that were Foolish took their Lamps, and took no Oyl with them; but the Wise took Oyl in their Vessels with their Lamps. While the Bridegroom tarried they all slumbered, and slept. And at midnight there was a cry made. Behold the Bridegroom cometh, goe ye out to meet him. Then all those Virgins arose, and Trimmed their Lamps; and the Foolish said unto the Wise, Give us of your Oyl for our Lamps are gone out: But the Wise answered, saying, Not so, least there be not enough for us and you; but go ye rather to them that Sell, and Buy for your selves. And while they went to Buy the Bridegroom came; and they that were ready went in with him into the Marriage; and the Door was shut. Afterwards came also the other Virgins, Saying, Lord, Lord open to us; nad he answered and said, Verily, I know you not. Watch ye therefore for ye know not the Day nor the hour, wherein the Son of Man cometh.

For, Friends, the time is not as heretofore when the Lord was Visiting you, and Watering you, and refreshing you, that ye might grow up; and bring forth Fruit unto God that he might be Glorified; but now he is come Expecting the Fruit that he may be glorified, And now, We be unto that which shall not bring forth

forth *Fruit* unto God; that shall not *Glorifie* God; that shall not *shew* forth the *Vertue* of him that hath called it from *Darkness* to his marvellous *Light* that he may be *Glorified*. For, he hath called you, *Friends*, unto *Grace* and *Vertue*; and what *Grace* and *Vertue* Ye have, he will call ye to *shew* forth; and he will suffer *Men* to try you that ye may *shew* forth his *Grace* and *Vertue*, That he may be *Glorified*. Now that which starts aside in this Day; that *Soul* that *Drawes* back; that which proves the *Degenerate* Plant of a *strange* Vine, after all this *Digging*, and *Pruning*, and gathering out of the *Stones*, and *fencing*, and *Watering* and *Refreshing*, and brings forth [*Wild*] *Grapes*; *Grapes* of *Sodom*, and *Clusters* of *Gomorrhah*; *Wo Wo*, will be to that in this Day of the *Lord*: For, the *Lord* is Come to make himself known in the *Earth*; and the *Lord* will be known by the *Judgement* that he *Executes*. The *World* hath long been without the *Knowledge* of him; He hath brought forth a *People* by whom he hath made known himself; he hath not dealt so by *Another* Nation; Neither hath the *Heathen* the *Knowledge* of his *Law*. *Friends* you are they that must make him known, and by whom he will be known in the *Earth*; by what of him shall appear in you before *Men*, when you are tried, which is not in themselves; which is his *Vertue*; which shall get to him a *Name* and a *Praise*, such as *Never* was nor shall be: If any of you shall not answer to this; but cause his *Name* to be *Blasphemed* through the contrary; Now he is Come to *shew* what a *People* he hath; and how he is in them; and how they are as they say; and do as they speak; Who are not of this *World*; though they are in the *World*; and who do make it So to appear in sticking to the *Lord* in the loss of this *World*; and in not being overcome by the *World*, nor of *Evil*, but overcoming the *World*, and *Evil* with *Good*, and *Praying* for their *Enemies*; and *Blessing* them that *Persecute* them, and doing good to them that despightfully use them, and unmoved in the loss of *All*, and unshaken, notwithstanding the shaking of all things; and obeying *God* before *Men*, notwithstanding what *Man* may be suffered to do unto them; and *Man* will be suffered to do very much; and the *Devil* what he can within, and without to try them to the *Uttermost*; I say, if any of you now shall be offended,

fended, and fall off, and Dishonour the Lord, and cause his Name to be *Blasphemed*; the Lord God will be Avenged of *such*, and his Fury, and his Indignation will break forth, and burn against *such*; and better it were for *such* that they had not been born. The Lord hath spoken it. And he will make *such* Examples of his Vengeance, that Men may Fear the Lord, and Tremble before him, because his Judgements are made Manifest; Who is a God that will be Feared, and had in Reverence by those that draw nigh unto him.

Therefore All my Dear Friends, All stand fast, Unshaken, Unmoveable; forasmuch as your Labour shall not be in Vain in the Lord; nor your sufferings; but the Lord will Reward ye, who is near, and will be with you; and will not suffer ye to fall, as ye abide with him, whatsoever may be your Tryal; For, it is his Name, and his Glory, and his Truth, and his Seed that is at Stake; and you it is (as I have said) that he hath formed for himself, to shew forth his Praise, and ye shall shew forth his Praise. And he will stand near you; he will hold the Ballance; that your sufferings overturn you not. Underneath will be his Everlasting Arms; he will never suffer you to be moved who keep in him. For it is his Great Day, and his Great Battel that is to be fought; and his Great Work in the World; The Greatest that Ever was or shall be (as hath been Declared) after which there is No more; but the Seed of God shall Reign over all for Ever and Ever. He will assuredly now mind for his Name, and his Glory, and his Seed, and his Truth, and his People, and his Kingdoms sake, which is an Everlasting Kingdom; and his Dominion that which never shall have End; which he is come now to set up, and you must fight it, and in and by you he will overcome by the Power of the Sword, which proceedeth out of his Mouth, that sits on the white Horse, whom the Armies of Heaven follow Riding on white Horses; Therefore he will uphold you, he will support you (who abide Faithful unto him) with the Right hand of his Righteousness; and he will Crown you with Glory and Honour. A Crown, such as never was nor shall be; because the Day will be such as never was nor will be; and by you he will make way for the opening of the Graves of his Seed throughout the

The Lord God will be Avenged of such, and his Fury, and his Indignation will break forth, and burn against such; and better it were for such that they had not been born. The Lord hath spoken it. And he will make such Examples of his Vengeance, that Men may Fear the Lord, and Tremble before him, because his Judgements are made Manifest; Who is a God that will be Feared, and had in Reverence by those that draw nigh unto him.

the whole Earth. By you he will make Nations tremble (his Power in you) and the Isles shall be afraid, and stand afar off; and will cast by you the Deceiver into the Pit; Out of which he shall arise no more. And as the things aforesaid are Dear unto him, and as his Seed in you is Dear to him as the Apple of his Eye; and as ye are willing to Glorifie his Name, and Engage all unto that; will he Regard you. For, Who is this that Engageth himself to draw near me, saith the Lord.

And this let me say unto you, and you know it who are in the feeling of the Life Immortal, which the Lord hath Delivered, your very Life makes to this. It Presses on unto the Battel; It is as ready to Glorifie the Lord as he hath been to Deliver it, and to Redeem it out of the Pit. It came into the World to Do his Will; Its ready to Do his Will, and that his Will may be done in Earth as it is in Heaven. It longs to be at his Work; It Presses you On. O Death! I will be thy Death. O Grave! I will be thy Destruction. Repentance shall be hid from mine Eyes; And so you feel that which shaketh all things, that that which can be shaken may be removed, that that which cannot be shaken may Remain. Your Life it is that shakes all things; how then can ye be shaken, as ye abide in your Life? It swallows up Death in Victory; how can ye then be swallowed up of Death? It overcomes, through the Blood of the Lamb, how then can ye be overcome? And to him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne saith the Lamb of God that taketh away the Sins of the World; Who was Dead, and is alive, and behold he lives for Evermore, and hath the Keys of Hell, and of Death; Who by Death overcomes him that had the Power of Death which is the Devil; and will Cast Death, and Hell into the Lake that burneth with Fire and Brimston which is the second Death; and the last Enemy that shall be Destroyed is Death.

Friends, and Brethren, stand still and see the Salvation of God. It's but One brunt more, though it be a Great One, that you are to go through, the Greatest that Ever was, or shall be in the Dominion of the Lord God Eternal, and in his strength

every sinner that will meet Christ shall be saved.

strength stand to it *Now* ; Buckle on to the *Day* in that which is *Immortal*, set *your* faces thitherwards ; As Men that have Counted *your* Cost ; and come with *all* you have, who have parted with *all*, for an *Incorruptable* Crown ; March on. Its but this One Engagement more, and it is *yours*. Its but passing through *this* Storm and you are in *your* Heaven ; where *you* shall never be disturbed more. *This* is that for which *you* came into the *World* ; *This* is that which must stand by *you* in the *World* ; *This* is that for which the *World* was made, unto *this* are *you* called ; *This* is *your* Privilege above *all* that have gone before *you*, or shall come after *you*. It's a *Work* worth *your* while, the *weightiest* that *Ever* was ; Its that unto which *all* things have wrought since the *World* began in the *Counsel* of *God* ; That which the *Holy Men* of *God* have spoken of, and the *Prophets* prophesied since the *beginning* of the *World* ; That such a *Day* there should be, and *Its* coming now to be fulfilled, now to be finished in, and by *you* ; whom *he* hath chosen above *all*, and brought *ye* forth at *such* a time as *this* to Glorifie *his* Name, and to get unto *him* his Great Praise ; *His* heart is on *you* ; *His* Love is to *you* ; and *he* will write upon *you* (who overcome) *his* *New* Name, even the *Name* of the *City* of *God*. the *New* *Jerusalem* that comes out of *Heaven* from *God*. And *ye* shall have *right* to Eat of the *Tree* of *Life* that is in the midst of the *Paradise* of *God* ; And *ye* shall have *Power* over the *Nations* ; and *Rule* them with a *Rod* of *Iron*, as *Kessels* of a *Potter* shall they be broken to *shivers* ; and *he* shall go no more out, but shall be a *Pillar* in the *Temple* of *God* for *Ever*, and for *Ever*.

Friends, *Ye* cannot be overcome because *ye* are in *God*, (as *ye* abide in *him*,) *ye* cannot be shaken because *ye* are upon the *Rock* of *Ages* ; *ye* shall Prevail and Prosper ; *ye* shall be stronger then *your* Enemies ; *your* Right hand shall teach *you* Terrible things. The Lord *your* God that stands at *your* Right hand, shall strike through for *you* the hearts of *Kings* in the *Day* of *his* Wrath. *Your* Enemies shall be confounded. The Lord shall Reign over *all* for *Ever* and *Ever*.

And this, *Dear* *Friends* ; *I* was moved of the Lord to write to

I have sold you more than I could have done before

to you while *this* little Breathing is, and Ere the Door be closed up, for *time* is *short*; That the Breathings of *my* Life may come at you, and to you; and that *I* may be a *help* to you (such as *have* need) as I stand in the *Body* in the *Will* of God, whose *Will* this is that *I* should *So* write unto you; That *all* may be warned, and *all* may be left without *Excuse*. And so the Blessing of God be on his Seed in you all for *Euer* and *Ever*. The *Salutation* of *my* Love to you all is Ended. Fare ye well in the *Lord*.

Bristoll 24th.
8th. Month.
1661.

Your Brother and Companion in
Tribulation, and the Patience,
and the Kingdom of God, for
the Seeds sake, for which We
suffer; and shall Reign with him,
We who suffer with him.

GEO. BISHOPE.

~~all is ended~~

THE END.